

BIBLE SOCIETY RECORD

NOVEMBER 1933

Pacific School of
Religion
Berkeley, Calif.



Pacific School of
Religion
Berkeley, Calif.

REJOICING IN HOPE

A Chinese official won through the Word

(See page 126)

CHINA NUMBER

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BIBLE SOCIETY RECORD

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Under the Southern Cross

By the Rev. Carleton Lacy, Secretary, China Agency

DURING the months of April and May, an extensive series of Bible Society meetings were held in South China. The Chinese Christian community, as never before, became aware of Bible Society work. Many thousands of people have learned something of the history of this department of evangelism, and have been called to a more diligent study of the Scriptures, and to more earnestness in sharing them with their neighbors.

As already reported in the January issue of the RECORD, the series of meetings was arranged and carried out as part of the centenary celebration of the American Bible Society work in China—its first appropriation for the distribution of Scriptures among the Chinese people having been made on April 13, 1833. The China Agency designed a recognition of this event that would be instructive and inspirational, and would reach as much of the country as possible.

The first celebration meetings, already reported, were held in Wuhan [the inclusive name covering the three cities of Hankow, Wuchang, and Han-yang, at the juncture of the Han River with the Yangtze. — Ed.]. These were followed by others in Ichang, Chungking, and several cities in Hunan. At the end of March and during April, celebrations were held in Changchow and Kai-feng, Honan; and in Nanchang and Kiu-kiang, Kiangsi.

The South China series was made noteworthy, in part, by the participation of General Chang Chih-kiang, who had taken so conspicuous and helpful a part in the Wuhan meetings. General Chang went to Foochow, Changchow, Amoy, Canton, Hongkong, and Wuchow, and several other smaller places in the Canton delta region. He was accompanied by his wife and two children,—Samuel and Mary,—and by a



Secretary Lacy

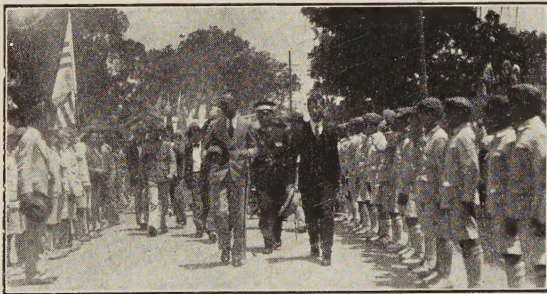
squad of twelve athletes from the National Calisthenics Training School in Nanking, of which he is the head. Other members of the Bible Society Centenary team were G. W. Shepard, agency secretary of the British and Foreign Bible Society; Carleton Lacy, Agency Secretary of the American Bible Society; Frank K. Jowe, of Peiping, and T. H. Lin, of Shanghai, field secretaries of the American

Bible Society; H. O. T. Burkwall and Li Chih-ming, of the South China Bible Society; and, in Canton and Wuchow, Evangelist Chao Shih-kwan, of the Christian and Missionary Alliance in Shanghai.

General Chang, in his capacity of president of the National Calisthenics Association, was officially accredited by the Central Government, and established contacts with provincial governors and the highest military and educational officials wherever he went. To all of these he frankly declared that he was making this visit at the invitation of the American Bible Society, and was primarily interested in promoting its work in China and the study of the Bible—

the government cooperating both financially and in permitting him to combine with his official duties this voluntary Christian service. Thus many helpful associations were formed between church and government representatives.

The Foochow program ran from April 8 to 12, including Palm Sunday. Great congregations thronged the Lau Memorial Church in the city, and Tien Ang Tang on Nantai. Several meetings were held in these churches and others with the students of the Anglo-Chinese College, the Union Middle School, Foochow College, Theological Seminary, the Y. M. C. A., and Fukien Christian University. On Monday morning, General Chang spoke for an hour at the Sun Yat-sen memorial service, at



WELCOMING CENTENARY CELEBRATION SPEAKERS
Schoolboys at Changchow, Fukien. General Chang in gray; field secretary Lin (right); official escort following

which he gave his personal Christian testimony. He also addressed a huge gathering of government students at the city park, in connection with an exhibition by his athletes.

At Changchow, there was no church large enough to hold all who wished to attend the meetings. Three services, therefore, were held in rapid succession in different parts of the city. The next morning, General Chang laid the cornerstone of the London Mission Girls' School building; and then addressed 5,000 people, who stood in the broiling sun to hear him and to watch a gymnastic exhibit. Transportation to and from Changchow and about the city was by motor cars belonging to the 19th Route Army, that had been placed at the service of the church committee. The team was welcomed outside the city by hundreds of students and church members; and later in the city by the highest military officials, among them General Teng, who gained distinction last year in the defense of Shanghai.

Amoy churches and schools joined heartily in the Bible Society celebration, combining it with Easter services and with the launching of the Y. M. C. A. membership campaign. The Y. M. C. A. most hospitably housed the party during the four days' stay. General Chang twice visited the Amoy University, where he spoke on moral integrity, with a personal conviction and vigor seldom evidenced, according to the testimony of one of the faculty. On Tuesday morning, he held 1,500 mission school students in wrapt attention, at the Kulangsu Church, for an hour and a half, until he was almost forcibly taken to catch his steamer.

The celebration in Canton included recognition of the fifth anniversary of the founding of the South China Bible Society, and the launching of its annual membership campaign. The Morrison Memorial Hall in the Y. M. C. A. was crowded repeatedly for the Bible Society meetings in the afternoons.

A notable feature of the Canton program was the exceptionally attractive exhibit of Bibles. Illuminated maps indicated the Bible Societies' headquarters, and from these were streamers to the publications in numerous languages and dialects. A good collection appeared of the various Chinese versions, from that of Morrison to the latest in use, representing each decade of work in China. Charts and diagrams illustrated various phases.

Two capacity meetings were held in the Hok Yat Tong at Hongkong, where again the exhibit was set up. To this an interested Chinese layman brought a Testament so small that it required a magnifying glass to read it. The contrast with the largest single volume Chinese

Bible was striking. The annual meeting of the B. & F. B. S. Hongkong Auxiliary was addressed by General Chang, with the Rev. Karl Reicheldt interpreting, and by Dr. Lacy.

While in Hongkong, General Chang and his party enjoyed the generous hospitality of a banker, who has not accepted Christianity, but whose family is already distinguished for its philanthropy. While his particular interest was in the national calisthenics, he cooperated cordially with the Bible Society committee, and relieved them of a large item of expense.

Between the meetings at Canton and Hongkong, one was held in Fatshan, and later at Wuchow at the time of the Christian and Missionary Alliance provincial conference. Meantime, some of the party visited Hainan and held enthusiastic meetings in Hoihow, Kiungchow, Nodda, and Kachek. The Sunday morning meeting at Hoihow was addressed not only by the Bible Society Secretaries, but also by the district magistrate, who credited the Bible with a profound influence on the life of Sun Yat-sen, and Christianity, with improving the Kuomintang and being largely responsible for preserving religious liberty in China.



BIBLE EXHIBIT, MORRISON MEMORIAL HALL, CANTON

There were six sections. This one contained a volume of the original edition of the Morrison translation

No account of these meetings would be complete that did not refer to the selling of Scriptures that accompanied them both in big cities and in remote market towns visited; and to the several group meetings with Christian leaders, at which plans were discussed for more efficiently carrying on this distribution work in each place. The idea of the Chinese Christian community taking a definite active part in Bible Society work has germinated and is growing rapidly. Nor can omission be made of the genuine student interest, and the fixed attention which students everywhere gave to the straightforward Christian message as brought to them by a layman (General Chang) in government employ. The ability of the older students, in nearly every place, to understand addresses in Mandarin, and of the teachers and

pastors everywhere to converse in the national language, was most encouraging. The many well-filled churches at regular services when no guest speaker was present, or when visitors were speaking simultaneously in several places, gave a clear indication of the rather startling growth of the Christian community. And the decorum and intelligence and vigor of third and fourth generation Christian groups as compared with those in the newer fields is notable. This series of meetings gave abundant evidence that church and Bible are in China to stay.

During these weeks of special meetings in South China, there were numerous reminders of the heroic men who pioneered in the great work. At Canton, on the opening evening, 150 leaders of the churches met for a welcome banquet on the roof garden of the New Asia Hotel. This is a Christian hotel, where gambling and singsong girls are banned, and where every guest room is provided with a Bible. It

thousands of Gospel portions for the American Bible Society. He was a native of Hainan Island, from whence he shipped on board the United States cutter "Colfax," in 1880, and later fell under Christian influence in North Carolina, where he joined the Methodist Church. This is a reminder that Dr. Sun Yat-sen was baptized in Hongkong by Mr. Hagar, who served for some time as one of the colporteur supervisors for the Bible Society. At one of the meetings in Canton, the senior missionary, Mr. C. A. Nelson, read a fitting tribute to Bridgman, the first American missionary to China, Bible translator and distributor.

One evening, on Hainan, we stood on the verandah looking off toward the lofty Five-Finger Mountains in the south, the land of the Loi and the Miao. The day had been scorching hot. The gorgeous flame tree in full bloom seemed to have set the heavens on fire. But now a cool breeze touched us lightly. The



WELCOME BANQUET, TO CENTENARY CELEBRATION SPEAKERS, CANTON

stands almost on the site of the old "factory" in which Robert Morrison lived while at work on the translation of the Bible.

On a quiet morning, we stood beside the gravestone slab of Leung Fat, on the campus of Lingnan University. He is remembered as the first Chinese Protestant minister; and as the friend of Morrison who first printed Morrison's translation of the Gospels. It was Leung who, having printed the Gospels, began quietly distributing them to his youthful literate friends, when to do so jeopardized his very life. We may regard him as the first printer of Chinese Scriptures and Chinese colporteur.

Another notable printer of Scriptures was "Charlie" Soong, the father of T. V. Soong, the minister of finance, and of Mesdames Sun Yat-sen, H. H. Kung, and Chiang Kai-shek. On the press which he established for the printing of Dr. Sun Yat-sen's revolutionary writings, Mr. Soong later printed many tens of

splendor of the flame tree had given way to the glory of a sky luminous with myriads of stars. Among them, low above the horizon but erect and beautiful, glowed the Southern Cross. From our hearts rose a paean of praise that beneath it, in the very south of China, the Bible is now read and heeded and loved by so many; and the resolution was strengthened to push on with the supplying of the Word of God to China's millions in all the languages which they may need to read it freely.

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THIS CHINA NUMBER

NOT only has a century of work been done in China. Work is going on (page 120), and there is work ahead (page 129).

"E. and O. E." should be attached to not a few of the figures in the résumé (pages 123-125), especially for early years. Details of totals were not always given. China and Japan were under one "Agent" and handled together in reports and accounts for a time. But the facts are essentially correct.

*Appraisals by Informed Friends**

Presbyterian Church, U. S. A.

No gift serves more directly the work of foreign missions, than gifts to the Bible Society. In some or many of our fields, at all times, groups of men are making new translations or revisions of the Scriptures which are absolutely essential to our work, and we are dependent on the Bible Society for the support of such work. There can hardly be a greater calamity than to have the work of this Society crippled.

REV. CLELAND B. MCAFEE, D.D., *Secretary,*
Board of Foreign Missions.

Presbyterian Church, U. S.

The Bible is our greatest missionary. The distribution of the Bible has had more to do with spreading the gospel in non-Christian lands, than any other agency employed, the missionaries themselves being the only more effective influence in connection with our work. We could not get along without the cooperation of the American Bible Society. At every step we are confronted with needs which that Society alone can supply, and which it is supplying in a splendid way.

REV. JAMES I. VANCE, D.D., *Chairman,*
Executive Committee of Foreign Missions.

Associate Reformed Presbyterian Church

In a long connection with our foreign mission work, I have learned how indispensable is the service rendered by your Society. It goes hand in hand with every other kind of work; and, apart from all other work, Bible distribution produces rich and sometimes remarkable spiritual results.

REV. G. G. PARKINSON, D.D., *Secretary,*
Board of Foreign Missions.

Cumberland Presbyterian Church

We are doing foreign missionary work both in South China and in South America. Did we have to do our own translating, the price would be prohibitive, and it would be impossible for us to carry on. This part of the work has been assumed by the American Bible Society. We shall always feel grateful to you in the great service that you have done. The American Bible Society by its wonderful service, having assumed all this responsibility, makes its work superior to any other service in this field of endeavor.

REV. D. W. FOOKS, D.D., *Stated Clerk,*
General Assembly.

Reformed Presbyterian Church

The American Bible Society is the one indispensable agency, aside from the church itself, which no denomination of Protestants, in its work for the welfare of mankind, can for a moment afford to ignore. The Society brings the Bible to men; and the Bible, in turn, brings blessedness to the perishing, light and intelligence to the darkened mind, and the duty to do right to the perverted conscience. In fact, the Society has made itself an essential prerequisite in leading the world to its Saviour. It deserves the unqualified support of everyone who loves his Lord.

REV. W. J. MCKNIGHT, D.D., *Moderator,*
General Assembly, 1931-32.

United Presbyterian Church

One of the first and most important tasks of the missionary is the translation and distribution of the Scriptures, and, during all his service, the circulation of these Scriptures is one of his chief concerns. In this work of publishing translations of the Scriptures, and distributing them, the Bible Societies are rendering a service that is great in value and essential in importance. No part of foreign missionary activity is more worthy of generous support than this.

REV. W. B. ANDERSON, D.D., *Corr. Secretary,*
Board of Foreign Missions.

Reformed Church in America

Throughout the one hundred years in the history of the missionary enterprise of the Reformed Church, its representatives, near and far, have always realized their dependence upon the Bible being made available for their use by translation and distribution. There is no point at which their work would be more seriously affected, than by a limitation upon the resources of the American Bible Society.

REV. WILLIAM I. CHAMBERLAIN, *Corr. Secretary,*
Board of Foreign Missions.

Reformed Church in the U. S.

The American Bible Society has been of immense help in spreading the Word of God among the peoples in mission lands. It would be well-nigh impossible for a single board of foreign missions to provide the facilities and funds for the translations of the Scriptures in so many foreign tongues. All the boards are under bonds of gratitude to this old and influential missionary agency.

REV. ALLEN R. BARTHOLOMEW, D.D., *Secretary,*
Board of Foreign Missions.

* Appraisals from officers of other denominations were in the February and March-April RECORDS.

A Cycle in Cathay—A Résumé

Lewis Birge Chamberlain

THE founders and first Managers of the American Bible Society were, indeed, men of broad vision and concern. Four years had not passed after the Society was organized, when a handsome edition of the Bible was sent to Robert Morrison, pioneer missionary and translator of China, as a token of interest in his work. Then, in 1833, the Board made an initial gift of \$3,000 to the publishing and distribution of the Bible in China. For four decades contributions of money were made to missions and missionaries in China for the translation, publication, and distribution of the Bible. The work of those decades was chiefly that of translation and revision—the necessary preliminary to circulation. Missionaries, not yet restricted in their activities by congregational, educational, and administrative work, were the chief factors in distribution, finding the Scriptures supplied by our Society their greatest help, the books being given free, or sold at a very nominal price.

In 1866, the employment of colporteurs was begun and the policy of selling the books emphasized "principally as an assurance that the books were valuable."

With this year the first period of the Society's operations ended, and for 1833-1874, statistics show a circulation of

<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>
9,726	79,867	1,210,907	1,300,500

During these years, the following Scriptures had been translated for, and published by, the American Bible Society: the Bible in Classical Wenli; the Old Testament in Mandarin; the New Testament in Foochow Colloquial and Shanghai Colloquial (Roman letter); the New Testament through Jude in Ningpo Colloquial (Roman letter); Gospels and other portions in Mandarin (Martin's Version), and in Amoy, Canton, and Kihwa Colloquials.

The Society had spent on the work \$215,280.

Dr. Gulick, 1875-1890

The growth of the work, and the increasing absorption of missionaries in their particular responsibilities, made a new method of stimulating and supervising Scripture publication and circulation desirable. The Rev. Luther H. Gulick, M.D., a noted member of that noted missionary family, was appointed Agent. Of large experience and of sound and good business ability and training, he carried forward the work for the next fifteen years, giving fresh impetus that resulted in a steady increase in circulation. During this decade and a half,

ended in 1890 by his death, the statistical results show a circulation of

<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>
14,843	162,471	3,618,271	3,795,585

The translations produced for, and published by, the Society between 1875-1890 were the New Testament in Easy Wenli and Canton Colloquial; and books of the Old Testament in Foochow Colloquial. During this period, also, the Society joined other Bible Societies in meeting the cost of translation and publication of the New Testament in Mandarin (Peking Committee) and the Gospels of another version in Mandarin.

The expenditures for the period were \$293,951, of which \$25,746 were returns from sales in China, and \$268,205 from the Society.

Dr. Wheeler, 1890-1893

In 1890, the Rev. L. M. Wheeler, D.D., became the Secretary. The circulation of Scriptures was maintained despite political disturbances and anti-Christian riots; and translation and revision work went steadily forward. But Dr. Wheeler died in 1893. The statistics for this period record a circulation of

<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>
2,409	28,109	607,320	637,838

During these few years, there appeared, as a result of the translation and publication work sponsored by the American Bible Society, portions in Shantung Colloquial, Mandarin (Roman letter), and Hinghua Colloquial (Roman letter). The Society united with others in the production of the Bible, revised version, in Foochow Colloquial. In these, as in other cases, much of the translation work was necessarily done during the régime of the preceding Secretary.

During these three years, \$64,568 were spent on the work; \$6,710 being returns from sales in China, and \$57,858 from the Society.

Dr. Hykes, 1893-1921

The Rev. John R. Hykes, D.D., was the third Agent of the Society. The twenty-eight years under his guidance were fruitful both in the quantity and quality of work accomplished. Like that in former years, it went forward in the midst of political and economic upheavals and reactions—bubonic plague, Japan's war incursions, aggressions by Germany and Russia, the gesture toward reform by the young Emperor, the reactionary activity of the Empress Dowager, the terrible Boxer War in 1900, when 183 Protestant missionaries—men,

women, and children—were massacred, and more than 40,000 Chinese Christians met their death, among them fourteen of our colporteurs being martyrs,—these and other distressing events marked the years.

Then came a happy reaction. The demand for Scriptures became unprecedented; complete Bibles and Testaments were sought by non-Christians; conversions, simply from the reading of the Scriptures, multiplied. Circulation rose past the half-million mark. The first reference Bibles ever prepared in any language or dialect used in China were finished for, and at the expense of, the American Bible Society, by Bishop Schereschewsky, that Russian Jew who became a Christian after migrating to the United States, and devoted forty years almost exclusively to Bible translation in China, all for our Society. War and pestilence marked later years, but so also did progress in the translation of the Scriptures into the colloquials, and their revision in the major languages.

The Revolution, with its fighting and struggles, was disturbing, but it did not adversely affect our work. The circulation of Scriptures in 1911 passed the million mark (1,146,713). Chinese bookstores in Peking stocked Bibles to meet the demand; our Subagency Secretary himself sold 1,000 copies a day for twelve days in Peking; and, on New Year's Day in 1913, when the Temple and Altar of Heaven were thrown open to the public for the first time, he was actually given space on the balcony of the temple, opposite the main entrance, for the sale of Scriptures—the first permission to sell Bibles and preach the gospel from this sacred place.

At this time, a second change in the method of Bible distribution was inaugurated. Shortage of funds compelled a reduction of the staff of paid colporteurs and resulted in the development of voluntary distributors, which has become the almost uniform method in the passing years. The last decade of Dr. Hykes' charge of the work was one of great encouragement and great accomplishment. The only limitation to the circulation seemed to be the ability of the Society to supply the Scriptures. His death, in 1921, was a loss to China and widely felt. The circulation under him was:

Bibles	Testaments	Portions	Total
215,171	891,210	22,899,856	24,006,237

Naturally, during this, the longest period of service by any Secretary so far, at a time also when mission work was greatly developed in this great land, the record of translation and publication is large. Those under the aegis of the American Bible Society were the whole Bible in Easy Wenli and in Mandarin (both Schereschewsky). Canton Colloquial, Foochow Colloquial, Hinghwa Colloquial (Roman let-

ter), Shanghai Colloquial, and Soochow Colloquial; portions in Peking Colloquial, Shantung Colloquial (Mandarin), San Kiang Colloquial, in Hankow Braille for the Blind. It united with other Societies in producing, in union versions, the Bible in Mandarin and Wenli; the New Testament in Easy Wenli and High Wenli; and portions in Mandarin (Roman letter).

The expenditures in these 28 years mounted to \$1,476,450; of which there came from China \$19,222 in gifts, \$940 from miscellaneous sources, and \$207,931 from sales; \$1,249,127 coming through the American Bible Society.

Rev. G. Carleton Lacy, 1921-

The Rev. G. Carleton Lacy, son of a China missionary and, like his predecessors, a missionary in China, became the fourth Agent, in 1921. The twelve years which have elapsed have been marked by even greater advance in the work of Scripture distribution—the total mounting until, in 1929, it topped five million volumes in one year (5,325,293).

Not only have Christian Chinese increasingly distributed Scriptures by voluntary efforts, but they have increasingly participated in the financing of the work. A striking development was the establishment of the South China Bible Society at Canton, pioneer in what promises to become a general development through China, in the establishment of provincial or local Bible Societies, looking forward to a National Bible Society. Another advance of the last decade has been the *rapprochement* of the three great Bible Societies at work in China—the American, the British, and the Scotch. This has been mentioned in earlier issues of the RECORD.

A further development, unparalleled in other mission lands, has been that of Christian Chinese of large wealth purchasing large quantities of Bibles and Testaments for distribution among their friends, government officials, and teachers. Mr. Frank Yung Tao, who, after he had amassed a large fortune in business, became a Christian through Bible study, was one such. Even before he was baptized, in 1914, on one occasion he bought 5,000 New Testaments, some in morocco binding, inserted printed messages calling attention to specific passages and commending the Scriptures to the thoughtful consideration of the recipients, and then distributed them among officials, teachers, and others in positions of leadership. Later, he ordered 10,000 Chinese Scriptures in special binding. Still later he purchased 2,000 Testaments for distribution among soldiers.

A more recent illustration is General Chang Chih-kiang, who became a Christian under the influence of General Feng and has grown steadily in Christian knowledge and evangelical

fervor, as told in another part of this RECORD. His first purchase was 2,000 Bibles and 6,000 Testaments, for which he paid \$5,700 in 1925. The second was of 4,500 Bibles and 6,000 Testaments, at a cost of \$7,500, in 1926. With subsequent purchases, he has paid our China Agency over \$20,000 gold for Bibles and Testaments to be distributed to his countrymen.

But for the necessary restriction of space, many thrilling stories of great devotion and accomplishment in the work of translation and distribution of the Scriptures, both by foreign missionaries and by Christian Chinese, could be told. Annual reports sparkle with record of the marvelous influence of the printed Word, unaccompanied by human voice, in changed lives, old and young, rich and poor, near and far, in this great land.

For this period the circulation was

Bibles	Testaments	Portions	Total
196,919	782,334	38,969,476	39,948,729

This period has been marked by revisions, production of Mandarin colloquials in phonetic

characters, of diglots, and of new editions in improved format and printing.

Again the expenditure exceeded a million, being \$1,062,412; China supplying \$5,568 in gifts, \$6,714 miscellaneous, and \$274,506 from sales; \$775,624 being the contribution of the American Bible Society.

During the century, the combined circulation has been:

Bibles	Testaments	Portions
439,068	1,943,991	67,305,830

—a sowing of

69,688,889 volumes of the seed
which is the Word of God.

A summary of expenditures through this one hundred years, on the work promoted and carried on by the American Bible Society in China, reveals a total of \$2,897,382. Of this great sum, \$546,567 came from China through gifts (\$24,820), sales (\$514,092), and miscellaneous items (\$7,655). The contribution of American Christians through the American Bible Society amounted to \$2,350,815.

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“The Light Shineth in Darkness”

By George William Brown

WE thumb the dictionary in vain, these days, to find adjectives capable of describing adequately the conditions in which we are now living. Our experiences late in 1929 were referred to as hectic. But, as we entered 1930, the assurance came from somewhere that the situation was only temporary. As month after month passed, and the prosperity “around the corner” failed to materialize, we spoke of the situation as grave. With the complexities introduced by the German financial crisis in the summer of 1931, we became accustomed to referring to the outlook as serious. Successively it became unparalleled, unprecedented, and ultimately indescribable. Never were the hymnist’s words more appropriate than just now:

We are living, we are dwelling,
In a grand and awful time.

What the remedy for the world’s ills is, none



THE BIBLE SUNDAY POSTER FOR 1933
Effective in black and blue

will be presumptuous enough to say. Whether it is education, changes in government, revision of international relationships, leveling of tariff walls, codes, or what not, depends upon whom one engages in conversation.

The American Bible Society has one conviction on the subject, and, because of that conviction, it is promoting Universal Bible Sunday this year with more than ordinary zeal. The conviction is, that, amid the perplexities in which the world is moving, there may be found in the Scriptures both the principles and a spirit sufficiently illuminative to guide us into a more satisfactory order of living.

Universal Bible Sunday will be observed on Sun-

day, December 10, and the theme suggested by the American Bible Society is “The Light Shineth in Darkness” (John 1:5). In the darkness of these days the gracious and ever-

meaningful messages of Scripture shine forth with a peculiarly penetrating brilliance. There are rays of Scripture light which reflect comfort: comfort for the discouraged, comfort for the dismayed, comfort for the weary. From the Book there comes illuminating counsel: counsel to guide youth, counsel to embolden the middle-aged, and counsel to sustain the elderly. From the chapters of the Bible there streams forth a challenging light; challenging the believer to stand steady, persist, even adventure.

We turn to the pages of Scripture describing the leaderless days of Israel, following the death of Moses, and we find God, in the gloom of that dark hour, lifting up a new leader and fortifying him with: "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee."

We review the life of David, so fraught with dangers and vicissitudes, oppressed by his king and deserted by his son, and, at the end, we read his great testimonial on the certainty of God: "He hath made with me an everlasting covenant, ordered in all things, and sure."

We meditate on the message of Isaiah, and read the reflections of that great prophet as he observed dynasties rise and fall, and as he watched Israel moving toward its nadir: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

We turn to passages of the New Testament, familiarizing ourselves afresh with the baffled and harrassed experiences of St. Paul, who knew first hand the dismay and discouragement of opposition and defeat. We are heartened when we find him writing to the Corinthians: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

It is the messages and words of our Lord, however, that inspire us most when we feel oppressed by that darkness with which the depression has encompassed us: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"; and again, "Let not your heart be troubled; ye believe in God, believe also in me."

Universal Bible Sunday aims at directing the attention of churchgoing Christians to the central place which the Scriptures occupy in the Christian faith. Its observance this year, assuring Bible lovers that "the light shineth in darkness," will lead thoughtful, sincere followers of our Lord to draw upon the resources of Scripture available for the strengthening of character and for the enriching of those personal qualities which make men equal to hard days.

POSTERS and Responsive Readings for Bible Sunday use are available from the American Bible Society, Bible House, New York City.

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From the Far-flung Front Line

By the Rev. Thomas Torrance, Subagent, West China

OUR share in missions is mainly the distribution of the printed Word. With that, we strive to increase the fruit of the word by preaching the gospel of Jesus Christ whenever and wherever opportunity arises.

This last six months, between the Chengtu and Chungking offices, 350,000 Gospels and other single books of Scripture have been put into circulation. Colporteurs, missionaries' helpers, and voluntary assistants have all joined in the good work. And these men have not been dumb distributors, but live preachers of the Word. None of us believes in a mechanical distribution; so all "did their bit" in seeking to interpret the books they sold.

The aim is to suit the preaching to the buyer's understanding of the Word left with him; for, in the end, it is the Word which is the ground of salvation.

We even give away tracts. These, of course, we supply privately.

During February, Dr. H. J. Openshaw and

I ran a month's mission in a hall on a busy street in Chengtu. Each night here we gave away 1,000 Gospels at the door. Hundreds of names of those who declared an interest in the gospel were enrolled, and many of these received New Testaments. Seventy gave in their names as desirous of special prayer being made for them; and thirty said they wanted to be baptized. Finally, seven were selected for baptism.

Shall I tell you about the oldest of them? One Sunday evening, he and his son happened to be passing the door, when they received an invitation to come in. He halted at that, spoke a word or two to his son, then both entered. That night the address was on justification by faith. The old man sat spellbound. What glorious news! His was a clear case of sudden conversion. At the close he stepped up unhesitatingly and put down his name; almost every night, in spite of the inclement weather, we saw him in his seat. Nothing could damp

his enthusiasm or stop him reading his large-type New Testament.

The youngest of those baptized was a mere lad of eighteen or nineteen years. In the way he heard and digested the truth, he was a prodigy. We even had him on the platform before the end of the month. After a meeting, he



FRUIT OF THE WORD

The oldest and youngest can be easily discovered

would move around among the men, button-holing one after another to make their decision.

A third man, since his baptism, refused a situation, because he would not be free on the Lord's day to come to church.

In a small village, a man of over sixty years of age came to listen to an address we gave on the bank of the river. When it was finished, he made a chance remark, in which he quoted a saying of Confucius. "I have a tract with me," I said, "with those very words for its title." I gave it to him. He sat down and read it through. His pleasure was such, I gave him another tract. It was on "The Superiority of Christianity." Here was an eye opener for him. A third, on "The Greatest Question on Earth: Who Is Jesus," made him captive. A fourth, on "The Meaning of the Cross," so appealed to his heart and his reason, that, there and then, to all who stood on the bank he declared his belief in Christianity. Seldom have I had so much joy as when I presented him with a New Testament to take home and read.

Recently, I found, in the hospital, a Chinese

who had traveled in Europe. He spoke more than one foreign language. I gave him a tract on "Jesus and the Resurrection" and a New Testament. The tract put the truth in a nutshell for him. Thus far he had not found it, though he had been to the ends of the earth. It seemed he had come back here to get it. And the result: whenever I went to call on him afterward, there he was studying his precious Testament.

Our field is a large one. Recently we had a letter from a voluntary colporteur at Suifu, a city 200 miles due south, telling of a Buddhist who had turned to the Lord.

From a Methodist pastor, 150 miles to the east of Suifu and 250 from Chengtu, came at the same time a good report of the distribution of Scriptures at his station. From a preacher 200 miles due north, and from another 70 miles away, have lately come news of men being won to Christ in their districts. Two of our colporteurs, who have been laboring 50 miles away to the west, give us the names of men influenced by them, whose addresses they gave to the local church. A Baptist Chinese secretary, who recently took a consignment of our Scriptures 200 miles to the west, came back, announcing how eagerly the people there snatched them up. Owing to the distance and remoteness from business centers, they were famine-stricken for the Word of life, and only required to see the books to buy them. How good it was, therefore, that the Bible Society was able to supply their need!

It gives us great joy to scatter the good seed of the Word which makes Christ known. Were it not for the Bible Societies, this could not be done. All the missions depend on us to provide the Scriptures. Our work is the basis of all theirs. They, in a measure, distribute Bibles, Testaments, and Gospels; we, in larger measure and in wider areas, circulate these where they cannot. And our men proclaim the good news in many places where no one else goes. Our motto is, "Christ and His Word for China."

From the Pacific Slope

By the Rev. A. Wesley Mell, Secretary, Pacific Agency

From time to time items come to the Bible House from various Agencies. The following are culled from the Pacific slope.

I NCLOSE a picture of some of the Bible enthusiasts and active Gospel distributors of Nels Thompson's Gospel Hall in Oakland, California. Nels Thompson was led to Christ through the reading of a Gospel, and ever since it has been to him the greatest joy, in all of his

meetings and evangelistic campaigns, to distribute the Gospels. Converted over twenty years ago, he has been an indefatigable distributor of Scriptures through all these years. The cars are but part of a chain used in gospel work in the various cities of the Pacific Agency.



ENTHUSIASTIC DISTRIBUTORS

A Testimony from Experience

Tom Mackey, another fruit of the Scriptures and conductor of a mission, earlier this year sent in the following:

"Today, January 4, 1933, is a red-letter day in my life. Thirty-nine years ago today, I was a poor, broken man, a slave to intemperance, homeless, friendless, moneyless, and godless. I was trying to get the price of a drink from the passers-by, when a Christian man came along and said, 'You don't need whisky; you need Jesus.' He directed me into the Pacific Garden Mission. There I heard the glorious gospel. I believed and was saved by grace alone. I am now 78 years 6 months of age and am more active today than in that day.

"When converted, Mrs. Colonel George R. Clark gave me a small New Testament from the American Bible Society. That gift inspired me to 'go and do likewise.' This past year, I

have distributed 46 Bibles, mostly in prisons; 86 New Testaments, and 2,400 Gospels. These were distributed only to those who would step up and receive them. We find no literature which accomplishes such wonderful results and is so comforting as the Blessed Book. The Gospels appeal to me more than tracts."

Of a Gospel sent him by mail, a railroad official reports: "The Gospel of John did me a great personal good favor that I had been apparently waiting for. It hit the spot."

To meet the demand of the Catholics, the California Bible Society, last year, obtained and sold a large number of Bibles and New Testaments of the Douay Version. These are not only authorized by the Pope and the Catholic authorities, but contain a proclamation of Pope Leo XIII promising indulgence to all those who will read these Scriptures 15 minutes a day.

Chaplains at the various state prisons, assisted by the churches, the Salvation Army, the Christian Endeavors, and various visiting missionaries, have given special effort in seeing that those in prison received the comfort and strength which come from the Scriptures "to those in bonds."



PART OF A CHAIN

Among these prison workers have been "elect women," who have given splendid aid in Bible distribution. Because of their practical helpfulness and sympathetic consideration, these workers have had the confidence of the prison authorities, and proved by their good works that the Word is alive and effective today "in bringing light to those who sit in darkness."

• • •

What the Blind Fund Is Doing

Lewis Birge Chamberlain

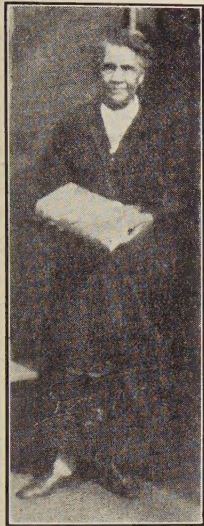
WHEN, as is the case, embossed volumes of Scriptures are going out to hundreds of blind individuals, any detailed reply here to the question raised is impossible; but a few samples help to give an idea.

A Presbyterian minister in Kansas, who has rendered fifty years of service, last summer went to a summer blind school, learned to read Braille in three weeks, and has been supplied with the complete Braille Bible in twenty volumes. "I had committed many chapters in the American Standard Revision, but I am getting forgetful of the exact text and wish to quote accurately when I preach," he writes. "Many

of my sermons are filled with Scripture quotations. I spend much of my time visiting the shut-ins of all kinds. I am more than pleased with the Braille volumes. It makes me feel as though I had passed into a new country, to be able to read the precious Word of God. I had not been able to do so. My wife used to read to me; but she has gone to be with our Lord. I need the Bible so much to refresh my memory and add new portions when I preach and visit the shut-ins. May the Lord bless you abundantly for the good work you are doing."

In Washington, D. C., lives a colored woman now nearly seventy years of age. Her life

began in that city. In youth, she became a teacher in Virginia, later was one of the victims of the Johnstown flood, and was stricken blind in her fortieth year. A ten-year-old son taught her first the Moon, then the New York Point, and later the Braille system of embossed reading. For fifteen years she has been teaching other blind these systems. On her last birthday, through the activity of a colored colporteur of the Society, a Braille Bible was presented to her. "The books are so beautiful," she exclaimed. "If some one had presented me with a million dollars in gold, I could not be more grateful to him than I am to the American Bible Society and other parties concerned over receiving this precious gift. I had some separate volumes. This is the first complete Braille Bible I have



HAPPY IN HER
BIBLE

ever owned. I thank all the donors responsible for my receiving the whole Bible in the Braille system." It may be added that the contributors to the special 25-cent-a-volume price at which these volumes were supplied, were all themselves colored—a graduate of Howard University School of Religion, a Y. M. C. A. secretary, a druggist, a shoemaker, a taxicab driver, a university professor, a government employee, and members of the editorial staff of the student publication at Howard University.

From Arkansas has come the accompanying picture of four blind sisters and their instructor. They have been blind from their birth, all are honor graduates from the State School for the Blind, skilled in domestic arts—cooking,

sewing, rugmaking, artistic bead and other work; especially efficient in the use of the typewriter, and enjoy a large correspondence. They recently completed a one-year course in the Bible; are devout Christians and church members, and aim to become teachers of the Bible. Their father is also blind, but, like his



TRIUMPHING OVER HANDICAPS

daughters, loses no time in re-pining because of his affliction. He is a foreman in a wood-working plant. Their mother is a courageous little lady, whose energies are spent in sacrificial service for her husband and daughters.

Their instructor paid the special price of 25 cents a volume and postage for the Bible supplied these young women; and has volunteered her services in teaching them. They all possess lovable qualities and are much admired by all. Such is the report of the Rev. D. H. Colquette, in charge of the Arkansas depository of the Bible Society.

Thus it is that the blind fund is helping the old and the young without reference to race or condition. Without it, none of these, nor hundreds of others, would or could have the Bible at their finger tips; for, while the blind and their friends meet the special 25-cent-a-volume price and thus pay more for the Bible than those who purchase the ink-print Bibles, this does not average one-tenth of the cost. It is the blind fund which meets the remaining nine-tenths, when it does not meet the whole cost by outright donations in needy cases.

Work Ahead

By the Rev. Carleton Lacy, Secretary, China Agency

THE centennial meetings have been a recognition of a really great work accomplished. But the work is by no means completed. Of one feature of the undone work striking evidence was given on the island of Hainan, off the southernmost part of China.

Here we were especially greeted in a Babel of languages. At Nodoa, we spoke in national Chinese (Mandarin), with an interpreter on each side of us—one translating into Hakka, and the other into Limko. At Kachek, a speech

was made in Hainanese, which the efficient interpreter rendered first into Cantonese and then into Mandarin. On the street at Nam-fong, we saw the primitive Loi, with faces, arms, and legs heavily tattooed; and on the edge of a nearby jungle clearing, the nomadic Miao, setting up a tiny village on a new site. Each of these and others have their languages.

Among them all our patient missionaries preach, and teach, and heal the sick. At the Hoihow hospital, Dr. Chung said, in answer to

questions: "I am a Hakka, reared in Hong-kong with English and Cantonese, and educated in Tientsin with Mandarin. Among our patients are local Hainanese with a dialect which resembles those of Swatow and Amoy, the Mandarin-speaking from some of the markets, the English-speaking from Singapore and Manila, the Loi and Miao and Hakkas and Limko and Dam Tsiu people from the South and West." When, at our Bible Society service, he sang "The Holy City," one felt that whatever the language, every patient must understand that sweet voice and friendly face.

The Bible Societies have given much serious consideration to the problem of how best to supply the Bible to all these folk, each in their own tongue. Most of them have no written symbols. The Scriptures translated into the Hakka and Miao dialects, for other parts of China, seem to be meaningless to these here. The Mandarin Gospel published in Hainan Romanized has had its greatest and almost exclusive use in aiding the missionaries in their language study. The Loi are related to the Laos of Siam; but the Scriptures published by our Siam Agency have not been any help here.

The manager of a large drug store, who believes so thoroughly in the reading of the Bible that he recently presented 75 copies to the churches, asked for Limko Scriptures. But, when we talked more about this, he admitted that as yet no usable script had been found. The schools all use the Chinese characters, and the Mandarin Union Version Bible is the standard for all of our Christian work. Those who learn to read at all, use this book; each giving to the character that sound or pronunciation which conveys meaning to those who listen. Chinese characters represent ideas rather than sounds, and thus the same books may be read in several dialects, with only some difficulties due to variation in idiom.

So it was that, in our Hoihow meetings, Nancy, the blind Biblewoman, had read from the Chinese Braille Bible in Hainanese. And so it was that, when we entered the market at Dam Tsiu, where neither Colporteur Tsu with his Cantonese nor I with my Mandarin could make ourselves understood, the Union Version Gospels began to sell rapidly; and when we started the car homeward, Mr. Tsu reported nearly two hundred books sold. Later in the day, we stopped at another town and, at the parsonage, found a hideous collection of wooden idols which had just been brought in by a man who, with his family, had determined to live a Christian life. Then I read again these sentences from a recent *Hainan News Letter*: "A party of three Nodoa evangelists and colporteurs made a trip to Sang-hoe during

October. They easily disposed of their load of books and tracts. On the way home, the party was stoned by anti-Christians. Seven miles north of Nodoa is the Hakka village of Ham-how. The village elders have been studying the Gospels, and recently invited Pastor Li to hold a service in their village. After the service he was invited to six homes, from which he cast out idols." No wonder that Mr. Tsu decided to stay in this region for two or three weeks, to work with the local colporteurs!

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, NOVEMBER 1933

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

SEPTEMBER MEETING OF THE BOARD

THE fifth stated meeting of the Board of Managers in the one hundred and eighteenth year of the Society was held at the Bible House on Thursday, September 7, 1933, President Talcott in the chair.

Devotional exercises were conducted by the Rev. J. Oscar Boyd, D.D., Secretary of the Levant Agency, who sailed that evening for his post at Vienna, Austria.

The minutes of the previous meeting and of the various standing committees were approved.

A grant was made of 20,000 Gospels for distribution at the Century of Progress Exposition.

Secretary Brown reported that the income from living donors for the first nine months of the year, while showing a decrease below the amount for the same period of last year, was nevertheless being maintained better than had been anticipated.

The new poster to be used for the coming Bible Sunday, and copies of the brochure written by Dr. Walter Russell Bowie, was presented.

The following consignments were made to Foreign Agencies during the month of July, 1933: Brazil, 205 volumes, valued at \$150.12; Caribbean, 9 volumes, valued at \$9.73; China, 359 volumes, valued at \$205.14; Japan, 1 volume, valued at \$1.23; La Plata, 2,100 volumes, valued at \$1,223.73; Mexico, 582 volumes, valued at \$214.23; Philippines, 804 volumes, valued at \$466.99; Upper Andes, 21,483 volumes, valued at \$705.54; total volumes, 25,543; total value, \$2,976.71.

The issues from the Bible House during the month of July were 274,040 volumes.

CASH RECEIPTS IN SEPTEMBER 1933

LEGACIES

Bebout, Ollie L., Detroit, Mich.	\$475 00
De Boer, Mrs. Jessie, Grand Rapids, Mich.	250 00
Redpath, R. N., Olathe, Kan.	60 70
Waring, Janet S., Petersburg, Ill.	819 25
	<u>\$1,604 95</u>

ANNUITY GIFTS

Amounts received during the month	\$17,059 72
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AUXILIARY SOCIETIES

Donation Account	Book Account
Albany County, N. Y.	\$206 57
Chicago, Ill.	\$70 70
Connecticut	3 02
Maine	86 98
Massachusetts	150 00
Nashville, Tenn.	20 08
New York, N. Y.	35 87
St. Louis, Mo.	1 29
	<u>\$503 81</u>
Donation Account ..	70 70
	<u>\$574 51</u>

HOME AGENCIES

Colored People	\$838 82
Atlantic	278 35

Eastern	\$421 38
National Capital	32 85
Northwestern	1,578 08
South Atlantic	264 21
Southwestern	54 63
	<u>\$3,468 32</u>

Included in Home Agencies Receipts

Donations from Auxiliary Bible Society:	
Pennsylvania	\$238 75
Gifts from Churches	14 27
Gifts from Individuals	139 39
	<u>\$392 41</u>

RECAPITULATION

Legacies	\$1,604 95
Annuity Gifts	17,059 72
Auxiliary Societies, Book Account	503 81
Auxiliary Societies, Donation Account	70 70
Total	<u>\$19,239 18</u>

MISCELLANEOUS

Alden Memorial Fund, Income	\$14 14
Annuity Gifts Invested—Principal	20 98
Bible House Rentals	5,505 69
BIBLE SOCIETY RECORD	8 52
Blind Fund, Income	153 53
Burr Legacy Fund, Income	587 89

Diffusion of Information ..	\$8 11
From Home Agencies	3,468 32
From Foreign Agencies	1 00
Funds Received for Transmission	644 69
Gifts for Distribution to the Blind:	
From Churches ..	\$10 89
From Individuals ..	74 61
	<u>85 50</u>
Gifts from Churches	3,079 14
Gifts from Individuals	4,141 08
Huston Legacy Fund, Income	1,040 86
Income from Annuity Investments	48,813 16
Income from Available Investments	2,107 00
Income from Special Annuity Investments	107 20
Income from Trust Funds ..	35,492 29
Legacy Equalization Fund, Income	2,973 30
Library	7 75
Manufacturing Credits	1,255 04
Maryland Bible Society, for Peiping, China, Bible House	1,000 00
Ogg, Alex. W., Fund, Income	233 19
Pension Fund, Income	5,491 99
Rent from Real Estate	444 56
Sales to the Trade	136 34
Sundries	4 60
Wragg, Rev. and Mrs. J. P., Fund—Principal	60 00
	<u>\$116,885 87</u>
Total Receipts	<u>\$136,125 05</u>

CASH STATEMENT FOR SEPTEMBER 1933

GENERAL CASH STATEMENT

RECEIPTS

Balance from August 1933	\$64,602 42
From Home Agencies	3,468 32
From Foreign Agencies	1 00
Gifts from Churches	3,079 14
Gifts from Individuals	4,141 08
Gifts from Auxiliaries	70 70
Gifts for Distribution to Blind Legacies	85 50
Bible House Rentals	1,604 95
Annuity Gifts	5,505 69
Income from Trust Funds	17,059 72
Income from Available Investments	35,492 29
Income from Annuity Investments	2,107 00
Income from Special Annuity Investments	48,813 16
Alex. W Ogg Fund, Income	107 20
Alden Memorial Fund, Income	233 19
Burr Legacy, Income	14 14
Huston Legacy Fund, Income	587 89
Pension Fund, Income	1,040 86
Legacy Equalization Fund, Income	5,491 99
BIBLE SOCIETY RECORD	2,973 30
Sales to Auxiliary Bible Societies	8 52
Sales to the Trade	503 81
Manufacturing Credits	136 34
Diffusion of Information	1,255 04
Rent from Real Estate	8 11
Funds Received for Transmission	444 56
Blind Fund, Income	644 69
Maryland Bible Society, for Peiping, China Bible House	153 53
Annuity Gifts Invested—Principal	1,000 00
Wragg, Rev. and Mrs. J. P., Fund Invested—Principal	20 98
Library	60 00
Sundries	7 75
	<u>\$200,727 47</u>

DISBURSEMENTS

General Salaries and Expenses	\$3,523 57
Treasurer's Office—Salaries and Expenses	1,238 97
Appeals	216 37
Diffusion of Information	2,836 23
Annuity Payments and Expenses	27,838 17
BIBLE SOCIETY RECORD	113 16
Church Budget Costs	57 15
Legacy Expenses	460 50
Library	24 62
Pensions Paid	1,012 38
Blind Fund Expenses	112 85
Bible House Expenses	2,990 71
Home Agencies' Appropriations	2,970 48
Foreign Agencies' Appropriations	10,005 12
Miscellaneous Home Appropriations	1,209 15
Miscellaneous Foreign Appropriations	1,580 34
Cash Transferred to Publication Department	33,727 87
Trust Funds—Payments to Beneficiaries	600 40
Special Annuity Income Payments	70 30
Annuity Account Invested—Principal	2,556 50
Funds Received for Transmission	585 09
Translation and Revision	470 50
Expenses of Real Estate Held	161 10
Balance to October 1933	106,365 94
	<u>\$200,727 47</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from August 1933	\$6,150 27
Total Receipts	33,733 36
	<u>\$39,883 63</u>

Total Disbursements	\$22,101 98
Balance to October 1933	17,781 63
	<u>\$39,883 63</u>

Total Cash Balance—Administration and Publication Departments\$124,147 59



“For my children”

IN CHINA, more than a million people live in boats, called sampans or junks. Each one houses a family.

From one of these strange-looking boats, tied up at Shanghai, a picturesque old man clambered, and said to a Bible colporteur, “I am a pirate! Three days ago, on the

Whangpoo, I took over the contents of a sampan. In it I found a little book—like the ones you are selling. I want more of them.”

“Why do you want them?” asked the colporteur.

“Not for myself,” he replied, “but for my children They must make a new life for themselves—and **they can do that best with the help of this book.**”

The American Bible Society’s workers see signs of a slow but inevitable change taking place in China—a change from the old standards of greed and fear to the Christian teaching of brotherhood. The work of missionaries and Biblemen is bearing fruit in Chinese hearts.

Not only in China, but in many other foreign lands and throughout our own country the American Bible Society’s work is being carried on. But our processes of Scripture distribution are being seriously affected by a falling off in income from living donors.

Emergency contributions are earnestly solicited and should be sent to

AMERICAN BIBLE SOCIETY
Bible House, Astor Place
New York, N. Y.

Gentlemen:

I enclose \$.....to help the Society in its general work of Bible distribution.

Name.....

Address.....